injection of pao preto (ikatu n$\hat{a}$ŝeram, a1), put in the eye with the aid of a funnel of leaves from whose lower extremity the liquid falls drop by drop. But other maladies, considered the result of poisoning (or of a charm; in both cases: nãnde) are exclusively within the domain of the sorcerer. He makes the "arrows of thunder" (ndaõrede, b1) in all points similar to those used for hunting except that their dimensions are much more restricted. The treatment consists of three operations: throwing the arrows around the sick person to carry away the spirits; sucking the body to force out the cause of the illness; this cause is thrown far away when it has been captured:

43. ãdige underãdige kadirẽnka ũngeraige tenũndige (b1)
throw, throw far away the little thorns sucked with the mouth, throw away [the evil]. (1)

1. The informant made it known that by "little thorns" he meant to designate the "arrows of thunder" which are only several centimeters in length. One notes the same assimilation in other regions of South America. Thus, the informant of Karsten in the Chaco (R. Karsten, "Indian tribes of the Argentine and Bolivian Chaco," Societas Scientiarum Fennicae, Commentationes Humanorum Litterarum, IV, 1, p. 132-133) cites as the cause of the malady and the way of combatting it, an "arrow" or "splinter").

[103] Afterwards the sick person is usually cured and can take up his work again:

44. enẽndige deẽndige enẽna dẽidnige (b1)
To be sick is finished [one can] continue.

However, the sorcerer can establish much closer relationships with the supernatural powers. During our stay in his group, C20 disappeared, or more exactly did not return to camp at the usual hour. The other men, having gone hunting, had not seen him the whole day. Night fell and toward nine or ten o'clock in the evening, the most profound consternation reigned in the camp and particularly around the fire of the man who had disappeared, whose two wives and child held themselves embraced while mourning in advance the death of their husband and father. At this moment we decided to look around, accompanied by a few Indians. We had only to walk 200 meters to discover C20, crouched on the ground and shivering in the darkness. He was completely naked, that is, divested of his

756 by singing calls his *anúnsu*, who eventually comes
754 up out of the ground in front of him. The *anúnsu* may be in the form of a bird or a jaguar, but is very small in size. The shaman wears a hat made from a jaguar skin and a necklace made from jaguar claws and teeth. The shaman offers the hat and the necklace to his *anúnsu* if he will do his bidding. If the *anúnsu* is satisfied with the singing and the decorations he will carry out the shaman's orders. The procedure followed in curing
● 755 an individual who has been made ill by sorcery is much the same. The shaman calls his *anúnsu* by singing and asks that he help him draw out the object. The *anúnsu* enters the shaman, who then sucks out the dangerous object. In mild cases the shaman draws out bamboo slivers, but in cases of severe illness he draws out the bones of fish or the entrails of birds.

775 The ghosts of the dead (*aydnkadisu*) who live around the stone mountain from which the Nambicuara came, periodically come to the villages and camps asking for food. They are not dangerous if they are well-treated. When the shaman says that the *aydnkadisu* are around, the people prepare manioc cakes, roast ears of maize, and broil meat. They then gather around the shaman and sing together with the ghosts. The shaman thanks the ghosts for their singing and they finally go away. If the ghosts are dissatisfied with
[753] the offerings and the singing they become angry
[755] and make the children ill. To cure the children, a more elaborate feast has to be prepared for the ghosts.

775 In every case, contact with the ghosts of the
533 dead or with the spirits of dead shamans is made through singing. The Wakítisu do not use tobacco, drums, or rattles to communicate with the supernatural. One becomes a shaman when he hears the song of an *anúnsu*, which he later uses whenever he wishes to contact his spirit helper. Everyone in the band appears to know the songs which bring the *aydnkadisu*. Shamans practice
[834 continence before important rites, for if the
756] *anúnsu* observe sexual intercourse they become angry and take away all the cotton from the bushes.

757 In addition to treating illness through shamanistic practices, the Nambicuara resort to more practical methods. They brew herbs, the juice of which is later poured over the head or stomach of a